

THE MISSIONARY HELPER

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Faith and Works Win

VOL. XXVI.

FEBRUARY, 1903.

No. 2.

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EDITORIAL CONTRIBUTORS.

MRS. MARY R. PHILLIPS, India.	SHIRLEY H. SMITH, M. D., India.	MRS. R. D. LORD.
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MRS. FLORA M. KENDALL.	ANNIE LIBBY HAWES.	IDA LORD REMICK.
MRS. LOU, M. P. DURGIN.	MRS. M. A. W. BACHELDER.	

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		*MRS. COLDREN	
* Now in this country.		REV. LEWIS P. CLINTON, Fortsville, Grand Bassa, Liberia, West Africa.	
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The Missionary Helper.

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FREE BAPTIST WOMAN'S MISSIONARY SOCIETY.

MOTTO: *Faith and Works Win.*

VOL. XXVI.

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I KNOW a stairway, strong and steep,
Where earnest souls pause not to sleep.
'Tis sentineled with heavenly grace;
"To Strive" is written at its base.
It is a long and winding stair,
We climb it with the staff of prayer;
And, if we reach the upper flight,
It leads us to a house of light.

—William H. Hayne, in *S. S. Times*.

PREVIOUS to 1895 the Woman's Missionary Society had appointed special days for thanksgiving and prayer, but the first call for the annual observance of such a day in the month of February appeared in the MISSIONARY HELPER for January, 1895, following a resolution to that effect passed at annual meeting in 1894. From that beginning, the meeting devoted to prayer and praise has become a permanent, important, and widely adopted part of our year's program. Do we always remember that praise is the necessary and perfect companion of prayer? I am frequently reminded of a dear little girl who, with her mother, was praying for a special blessing. When it arrived she exclaimed, "Now, mamma, let's say, 'Thank you!'" The mother felt rebuked as she knelt beside her little daughter, for in her joy at receiving she had well-nigh forgotten to say "thank you." As we review the mercies of the past year, we can truly say, "I will praise the Lord with my whole heart," "He hath made his wonderful works to be remembered." Miss Coombs's letter from the field should be read at the February meeting. . . . To some of you who read these words, the HELPER is coming for the first time. You will receive its monthly visits for 1903 through the kindness of friends who are thus expressing their appreciation of the magazine in recognition of its twenty-fifth anniversary. We heartily welcome you to our family circle, and hope that you will enjoy it so much that you will elect to become a permanent part of it. . . . One silver offering was accompanied by the following note: "The twenty-five cents from the first New Portland church came from Rev. E. H. Butts, father of our India missionary, and was money which he found in the purse of his wife after her death. She was for a long time the president of our Q. M. society." . . . Another recent offering of tender signifi-

cance comes in memory of Mrs. Mary La Voy, a member of the Winona, Minn., W. M. S. Realizing that she must soon leave her friends, she requested that instead of flowers being bought to lay upon her coffin, the price of them be given to the Orphanage in India. Such memorials have lasting beauty and fragrance. This one will support a child in India for at least six months. . . . The dear little folks in the primary department of the Portland, Me., Free Baptist Sunday school, under the leadership of Miss May Malvern, have decided to adopt a child in Sinclair Orphanage. This is quite an undertaking, but they are full of courage and enthusiasm for the new work. . . . The Cradle Roll news this month is cheering. One of the latest additions is at Ocean Park. The "Toilers by the Sea" have placed in the procession of Little Light Bearers tiny Miss Tasker, the only baby at the Park. She is a Methodist child and the "Toilers" are not inclined to proselyte, but they feel sure that she will be none the less loyal to her own, when she grows up, for having been rocked in a Free Baptist cradle. . . . There are many good things in the *Morning Star* each week; but missionary workers will especially note, and keep for reference, the papers by Mrs. Mosher on "Lux Christi," the article on zenana work, by Miss Coombs (Dec. 18), one on the Manning Bible School, by Principal Arter (Dec. 25), and the suggestion in "A Mission Study Campaign" (Jan. 8). We are all interested in the work of our whole field and should be as familiar with it as possible. Again the "Annual Report of the American Free Baptist Mission" is printed separately instead of with the Year Book. Send stamp to Rev. Arthur Given, Auburn, R. I., for it. . . . That booklet on "India," questions and answers, is a very helpful little companion to "Lux Christi," and can be obtained for five cents of Mrs. S. C. G. Avery, Wells Branch, Me. . . . The March HELPER will be largely devoted to home missions. We are trying to have our topics coincide with those of General Conference wherever it is possible. . . . Items for the "current missionary events" in each monthly program, can be gleaned from the HELPER, *Star*, *Free Baptist*, current magazines, annual reports, daily papers. Let us look sharply for bits of information everywhere. The descriptions of the gorgeous "Durbar" at Delhi, the first of January, where King Edward was proclaimed Emperor of India, were full of interest, as presented by the newspapers. . . . Many Free Baptists were interested in the marriage, last fall, of Miss Mary Ward, daughter of Dr. and Mrs. John T. Ward of Hillsdale, Mich., and Mr. G. Sidney Phelps, both actively connected with Christian Association work in this country. Their new field of labor is Japan, their home at Kyato, and their work for the Young Men's Christian Association is begun under most favorable auspices. May best of blessings attend them. . . . The continued sketches of the life of Mother Hills are only waiting for space in which to appear.

A MISSIONARY CATECHISM.

1. How old is our F. B. Woman's Missionary Society?

June 12, 1903, will be its thirtieth anniversary.

2. How much money does the society raise annually?

About \$10,000.

3. What work are we doing in India?

We support seven missionaries at a salary of \$400 each, hire native Bible women, and maintain many day schools. Besides these, we have in Balasore a Widows' Home, an Orphanage where there are fifty-one girls, a kindergarten with an average attendance of fifty-five, and a medical dispensary under the care of Dr. Shirley Smith. In Midnapore our primary schools contain more than 600 pupils, some of these schools being in the city proper, some in the outlying villages. All this in addition to the zenana work of visiting and teaching the women of the better class in their own homes.

4. What is our home mission work in the South?

We pay the salaries of five teachers in Storer College, Harper's Ferry, a school for colored boys and girls. We also pay \$100 towards the salary of Mrs. Arter, the wife of the principal of the Manning Bible School at Cairo, Ill., where colored men are educated for the ministry.

5. What is our home mission work in the West?

We employ a field agent, Rev. Elizabeth Moody, who goes from State to State and from church to church, holding evangelistic services, organizing auxiliaries, and so on. Last year she traveled nine thousand miles in her work, speaking on an average more than five times a week, and organizing six woman's auxiliaries and six junior societies in Kansas, Nebraska, Iowa, Michigan, Illinois, and Ohio.

6. What are some of the other departments of work carried on by our society?

The MISSIONARY HELPER is published monthly. We have a Bureau of Missionary Intelligence, issuing leaflets and giving information in response to calls from all over our denomination. We have children's mission bands, a Cradle Roll department, and an Emergency League of more than one hundred women, pledged to help in any financial crisis.

7. Are the Free Baptists covering the field assigned to them in India?

Our field contains two districts, Midnapore, with an area of more than five thousand square miles; and Balasore, with over two thousand square miles. Within this field are four sub-districts containing over one million inhabitants, where there is not a single missionary of any denomination, to carry the Gospel of Christ.

8. How many more missionaries are needed to carry on the work properly?

A leaflet just issued by General Conference says that *seventy-five* more missionaries are needed to properly equip our field.

9. Are the churches doing their part in the work?

Denominational statistics show that *not one-third* of our churches did *anything* for missions in 1900. And yet Christ said, "Go ye."

10. Why does work for the women of India appeal especially to women?

In 1897 only six women out of every thousand in India could read or write. Little girls are often betrothed in their cradles and may be claimed as wives any time between eight and twelve years of age, and they are then carried to the houses of their husbands, where they become their slaves for life. Read Kipling's verdict, page 186 "Lux Christi."

NOTE.—The foregoing catechism was prepared by Miss Harriet A. Deering, and used at a public meeting in Portland, Me. The answers had been distributed to members of the society scattered in the audience and were given as if from memory, without having any names called, each one standing as she answered.—EDITOR.

THE ORIGIN AND CHARACTER OF MOHAMMEDANISM.

BY CYRUS JORDAN, A. M.

Of the different sects in the religious world writers give only ten great religions. One of these is Mohammedanism, the name commonly applied by Europeans to the religion taught by the prophet Mohammed. The name Islam (resignation, submission) is that given by its founder and invariably employed by its adherents. They deprecate being called Mohammedans or Mahometans, but are Mussulmans or Moslems (the resigned or submitted). Mohammed (or Mahomet), the founder of Islam, was born at Mecca, in Arabia, Aug. 27, 570 A. D. His father, who died two months before his birth, though of a poor family, belonged to the Koreish, the most distinguished of the Arabian tribes. At six years of age he lost his mother, and two years later his grandfather. He was adopted by his uncle, Abou-Talib, and accompanied him to Syria, where he met the monk Bashira, or George, who in those early interviews exercised a large influence upon his subsequent history.

From 584-594 A. D., he served his uncle as a shepherd and camel-driver, and by the faithfulness of his conduct won the name of El Amin, the faithful. He was employed by the wealthy widow Khadijah, the chief lady of Mecca, as her business agent. He soon won her gratitude and esteem, and although fifteen years his senior, she offered him her hand and became his wife the following year. He proved a faithful and devoted husband.

Freed by his marriage from the necessity of daily labor he gave full exercise to the religious sentiment which had always been dominant in his character. Each year he withdrew for long periods to Mt. Hira, near Mecca, and passed the time in meditation and prayer.



A MOHAMMEDAN TEACHER.

In Arabia, at this time, monotheism had been supplanted by star-worship, demon-worship, snake-worship, and other varieties of fetichisms, often accompanied with debasing and inhuman rites and practices. Judaism and Christianity were adhered to by certain tribes, but in such degraded and distorted forms as to be little better than the prevalent polytheism. With none of these faiths was Mohammed satisfied.

The Arab historians state that while at the cave of Hira, Mohammed saw in a dream the angel Mamous (Gabriel) and heard himself saluted as the prophet of God. These ecstatic visions were repeated at intervals in his subsequent life, attended by bodily convulsions resembling epilepsy. In them Gabriel revealed to him the chapters of the Koran, which he committed to memory, as he could neither read nor write. During three years he preached in secret and gained eight followers, his nephew Ali being the first male Mussulman. During nine years (613-622) he preached publicly, making few converts, enduring insult and persecution from the Meccans. His wife Khadijah and Abou-Talib died in 619. In 620 he gained as followers six men of Yatreb who had come in pilgrimage to Mecca. On their return they advocated the new faith with success, and two years later Yatreb accepted Islam and acknowledged Mohammed as the prophet of God. He chose twelve apostles to propagate his religion.

Nearly all the Mussulmans emigrated from Mecca to Yatreb. Attempts were made to assassinate the prophet, but he escaped to Yatreb. There a mosque was built, upon which Mohammed labored with his own hands, and in which he preached for the first time in 623. Hostilities broke out between Mecca and Medina, and in the end the Mussulmans overcame the Koreish, and Islam became the religion of Arabia. In the years after the Hejira, Islam made rapid progress, often by the sword.

Mohammed died June 8, 632, his constitution having been undermined four years previously by poison given him by a Jewess. He has been pronounced "an able statesman and skilful commander, intrepid in battle, generous and humane in victory." Till the death of Khadijah nothing was brought against his domestic life. After that he married fourteen wives, ten of whom survived him. He reformed the religion of his country, but in vital points his faith fell short of true religion.

According to Mussulmans, knowledge is derived either from the five physical senses or from tradition, thereby including both oral tradition and revelation, or from reason. No knowledge is derived from inspiration. The central idea of the faith is the unity of God. The Koran, the gift of revelation, contains all the laws and doctrines considered of divine origin. But "the fragments of the Koran were produced," says Dr. William Smith, "at the discretion of Mahomet; each revelation is suited to the emergencies of his policy or passions; and all contradiction is removed by the saving maxim that any text of Scripture is abrogated or modified by any subsequent passage." The Koran was written down by his disciples on palm leaves or the shoulder bones of mutton, without order or connection, and the parts were cast into a domestic chest. Two years after the death of their prophet they were collected and published by his friend and suc-

cessor. Later they were revised; yet the various editions of the Koran assert the same miraculous privilege of a uniform and incorruptible text. The prophet challenged both angels and men to imitate the beauties of a single page. This he could boast to the devout Arabian "whose mind is attuned to faith and rapture, whose ear is delighted by the music of sounds, and whose ignorance is incapable of comparing the productions of human genius." In translation we read the endless incoherent rhapsody of fable and precept and declamation "which seldom excites a sentiment or idea, which sometime crawls in the dust, and is sometime lost in the clouds."

The Islam religion is compounded of an eternal truth, that there is only one God, and a necessary fiction, that Mohammed is the apostle of God. Such a religion may hold sway over ignorant and fanatical peoples while it is repugnant to intelligent and philosophical peoples. Islam "has no salvation, no scheme of grace, no great physician." Mohammedanism, with the sword in one hand and the Koran in the other, erected its throne upon the ruins of Christianity and of Rome; but Christianity has been regenerated, and will be more so, and, while Islam pales, will go on conquering hearts until the Prince of Peace is revered in all lands.

PRESIDENT'S ANNUAL ADDRESS.

BY MRS. MARY A. DAVIS.

It is urged by loyal Free Baptists that this society should be merged in General Conference, that one set of officers would suffice for the whole administration and thereby expense would be saved. This financial question has seemed the strongest objection, in the minds of some, to the independence of the organization. It may not be passed over slightly. It is true that there are some expenses connected with the administration of its affairs, but it is also true that above all such expenses many thousands of dollars have been given to Free Baptist mission work through this society, that would otherwise have been lost to the denomination.

Its workers are nearly all unpaid and they are an army. They come in close contact with the local churches, arousing and stimulating them, exercising a minute supervision, by meetings and individual conference, over the auxiliaries and thus paving the way for the denominational board. Systematic giving, weekly offering, concert of prayer for missions, special work for young people and the kindergarten were all started by this society, and its mother, the "Free-will Baptist Female Foreign Mission Society," and are now in active operation in our leading churches.

It has been urged that the interest of women in this society detracts from her

interest and activity in General Conference. This objection is not sustained by facts. The church with the most active missionary society is generally, providing it has a pastor ready to present denominational needs, the one which gives most generously to the work of General Conference. Further, most of the older active members of the Woman's Missionary Society are not only life members of most or all of the societies which compose General Conference, but all are counted in the church roll-call and are taxed the annual regular per capita tax on the apportionment for General Conference, and I speak for the East because more familiar with that section, are quite as ready to pay that tax as those who are not connected with the society. This objection has no valid force, since without the loyalty and good faith and co-operation of the two-thirds membership of the women of the churches, General Conference apportionment would fail to be filled.

It is urged that Conference Board can just as well care for these interests as that a separate organization should be maintained. The details of these departments, which pertain solely to women and children, it has been proved, can best be carried out by women. There are numberless matters, which to a masculine mind seem of little importance, which women have learned by doing a definite work for which they are wholly responsible, which are absolutely necessary to the completion of a successful scheme. On their hearts has been laid this burden. It is a work for women that can be done only by women. It seems slow work, getting children into the kindergarten, talks with mothers, teaching in zenanas for long, weary years in a foreign land. This work may be hidden, but it is proving like the leaven in the meal. I fully believe there is no agency that has greater power to hasten the triumph of the kingdom of our Lord than this hidden work committed into the hands of women.

Since the work of the society is largely that of regular, consecutive teaching for years it is plainly apparent why its representatives have usually been single women.

This society is then a necessity :—

1. Because the details of the Orphanage, Widows' Home, Bible School women, kindergarten, work for the women of the West, and work in Storer College for the girls can best be carried on by women.

2. Because in our foreign field only women can treat heathen women when ill.

3. Because only women can carry the Gospel into the strongholds of heathenism—the homes.

4. Because of the women at home. Their work is just beginning. It is needed to give a larger conception of life, more courage in solving hard mission-

ary problems, more strength to do the right and trust in God. The aid of this army of workers is needed to develop the strength and ability of the church and to add financially to its mission treasury.

Why not do this in connection with General Conference as well as in a separate organization?

1. Because it would be removing responsibility from a class which owes much of its success and power to this responsibility, and the loss of which would very materially weaken its aid.

2. Because there is so much to be done and the opportunities are so many and so pressing, the calls for aid are so urgent and so piteous that every effort should be made to strengthen *all that we have and add all that we can*. It would be short-sighted and unpardonably wasteful not to use all the resources that can be developed only when women have a chance to use their own individuality.

What the General Conference and Woman's Missionary Society stand for to-day are not rivalry and antagonism, not competition, but co-operation. They stand as divisions of one army, having differences of thought and expression, it may be, each having its own distinct place, but with one cheer, one love, one aim, one Leader, marching side by side to fight the battles of our Lord and win the victory.

THE OUTLOOK.

The separation of the work of the society from that of General Conference, by mutual request, will allow for somewhat different plans in India. The Press building, for some time unused, has been purchased, is to be repaired and named the "Henderson Home," in honor of a large gift for this purpose. In this building our missionaries at Midnapore will be located. It is in close proximity to the compound of the other missionaries.

The MISSIONARY HELPER improves from year to year under the supervision of our careful and able publisher and editor. A still more strenuous effort should be made to largely increase the circulation of this up-to-date magazine, not only because it is our own publication, but because of its own intrinsic value. The HELPER Rally of the November meeting is one of the most important of the many good days of the year. Let it be made, as designed, a day when our magazine shall be prominently brought to the notice of all our constituency, when new subscribers shall be sought and obtained, and when all shall realize how great a loss they sustain personally if the MISSIONARY HELPER is not found on their table. A little persistent effort on the part of each subscriber would put the magazine on a self-supporting basis. Bound volumes of the HELPER should be found in every Sunday-school library in the denomination. They should be

there for reference and study. We are making history each day, and facts should be placed where ready access to them can be obtained. All other departments of the society are cheering. New auxiliaries are reported. There has been a steady gain in the thank-offering since it was first established. Cradle Rolls are increasing in numbers and influence, and the close of the fiscal year showed a balance in the treasury sufficient to commence the new year with its increase of expenses with hopefulness.

We need a broader, fuller, and more thoughtful grasp of the subject of missions in our local auxiliaries. We have very little original intellectual work. We have trusted in leaflets, tracts, items, and clippings for information. They are all good, but have we not to some extent outgrown them? There is no reason why as large demands should not be made upon the brains of women in the missionary society as in women's clubs. We must realize that the cause of missions includes geography, history, biography, civilization, poetry, and art. We must study these with all the helps we can get. We must lay public and private libraries under contribution. Every church should have a library of missionary books. It may not be large but it should be choice. It should be calculated to stimulate missionary research. Brief, interesting, practical, and graphic descriptions of what men and women have seen and done in the wide field of missionary labor. Such a library would not mean a large expenditure of money. Each member could give one book, ask individual contributions, procure a bound file of the MISSIONARY HELPER, plan carefully and prayerfully, and those who have little opportunity to read will soon take a deeper and more enthusiastic interest in the work of God. A special rack can often be appropriated in a public library for missionary magazines and literature, where it can easily be consulted. Every Sunday-school library should have good, attractive missionary books. Members of the missionary society should suggest such books to the library committee. Such an addition would make a helpful and healthful change in many Sunday-school libraries.

A very instructive and fascinating course of study has been arranged for the use of women's missionary societies. It is undenominational and will take seven years to complete it. It commences with the conditions under which Christianity was born, and continues its spread among the Goths and Franks, the Teutons and Northmen, the Slavs and Mohammedans, early Danish and Moravian missions, down to the eighteenth century. It continues with the study of missions in modern times. We need to study this spread of the Gospel that we may know for ourselves what it has done for the world and especially of women in all lands. Any society pursuing such a course of study will find enough to interest all the women of the church and to give each one something to do. Knowledge

about missions is what is needed, for only knowledge can refute unfounded statements which bring God's work into disrepute even among God's people.

This society offers a fine problem in evolution. Evolution is rather a slow process, but its results are convincing. From the first Woman's Missionary Society organized forty-two years ago, others have been formed, until now there are more than fifty with an annual aggregate income of two and one-half millions of dollars. One department after another has been opened until there has radiated a large circle of influences all centering in and guided by these organizations, which have proved valuable wheels for propelling denominational machinery. Just what form this evolution will take if unchecked is not in my power or province to foretell, but

"God is his own interpreter, and he will make it plain."

We may leave questions too large for us to solve and tasks too hard for us to accomplish, and content ourselves with doing with all our energy the work of the present moment. It is not our business to set all things right for the future, but to keep things as nearly right as possible the present hour. This will save manifold worry and add to our power.

"I will do the little I can do,
And leave to God the rest."

If Free Baptist women saw prophetically in the past their opportunities, to-day that prophecy is realized. A wide door is opened to them. There is plenty of work and plenty of room without infringing upon the work or room of any other organization. More teachers are needed, more schools—a school for the higher education of girls where native teachers can be trained for service, for native medical missionaries, and for evangelistic work. The women of India are stretching out their hands to their American sisters asking for more knowledge of those things which tend to their uplifting. It is through ignorance that they sin, it is our privilege to give them the knowledge of a better way.

What is needed for us more than anything else is an intense dominating power urging us forward, and at the same time enduing with strength. While this society does not claim perfection and sees and sorrows over its mistakes, I am sure that those who know it best will sustain me in saying that there exists no other body more sincerely devoted to Free Baptist interests than its Woman's Missionary Society.

We miss from our presence and our deliberations beloved "Mother Hills," but most of all we miss her fervent prayers which were constantly offered for the success of this society, long after the infirmities of age prevented her attendance at its usual meetings. She was the possessor of a rare soul, gentle, gracious, broad, but full to overflowing of love to God and man. May her mantle fall

upon some worthy successor! Dear sainted one, if allowed to look from the presence of the holy Christ upon us toilers here on earth, still prompt us to duty and inspire us with zeal for service for the Master.

ONLY A BABY SMALL.

THE dark-fringed eyelids slowly close
 On eyes serene and deep,
 Upon my breast my own sweet child
 Has gently dropped to sleep.
 I kiss his soft and dimpled cheek,
 I kiss his rounded chin,
 Then lay him in his little bed
 And tuck my baby in.
 What toil must stain the tiny hands
 That now lie still and white!
 What shadows creep across the face
 That shines with morning light!
 These wee, pink shoeless feet, how far
 Shall go their lengthening tread
 When they no longer, cuddled close,
 May rest upon this bed?
 O what am I that I should train
 An angel from the skies,
 Or mix the potent draught that feeds
 The soul within those eyes?
 I reach him up to sinless hands
 Before his cares begin.
 Great Father, with thy folds of love
 O tuck my baby in!

—Selected.

CRADLE ROLL NOTES.

"My Roll is growing," writes Mrs. Holcomb of Poland, N. Y., "twelve members and two more to ask." This is one of the pleasant things about Roll work—there are recruits always coming. And they have no fears nor doubts nor hesitations about being enrolled.

"The Ladies' Aid paid for the mite-boxes" at Sabattus, Me. The dollie boxes are much better than anything else yet. But if you cannot find means to purchase them (46 cents per dozen) don't forget the "Junior Light Bearer box," which is entirely satisfactory and *free*.

"We have organized four new Rolls in the past year, and hope to do better next." This is from the secretary of Bowdoin Conference, Maine.

Massachusetts Cradle Rolls are in charge of Mrs. Alice Twort Bassett. She writes, "If I am to do this work, I should be glad to do it as well as is possible

for me." Could we not all, sisters, take this as a sort of ambition for ourselves this year?

At the Vermont Y. M. in September, Mrs. Sadie F. Duston of St. Johnsbury was elected State secretary of Cradle Rolls. We look to see many new Light Bearers enrolled under her direction.

Do not rest content when you have organized a Roll, but see that all the little ones of proper age in the parish are enrolled. Go outside your parish, too, and by so doing interest fathers and mothers who have no church connection. This is what has been done in Dover, Me. And Mrs. Perkins of Somerville writes of goodly increase in her Roll.

We can be quite sure of a frequent encouraging reports from Mrs. Abbey, State secretary for Kansas. She has of late organized one of the Sunday-school Rolls of Little Light Bearers, that, while connected with the Sunday school, still contributes to our mission funds. Different places require different methods, but do not drop the membership card and mite-box features, for these mean education and practice.

Mrs. Dilla A. Cole is the new State secretary in Michigan, and we look with hearty interest for new Rolls in her State.

New Rolls are reported in Nova Scotia, and in Durand, Farming, Laona, and Uniontown in Illinois; in Hillsdale, Mich., and Springfield, Iowa.

Cradle Roll work in the West is receiving real and much needed help from Miss Moody.

To any one sending a few cents to cover expense, I will send a package of new and helpful literature in connection with Cradle Roll work.

It is always time for us to be looking after next things to do in order that our work may be well done. It is all His, and yet I think there is something especially beautiful in serving the little children whom he so loved and honored. It is too sacred a thing to be neglected.

Yours for faithfulness,

Ashland, N. H.

ADA M. L. GEORGE, *Gen. Sec. of C. R.*

LONGING soul, yearning after the fullness of God's love, would you measure it by your life? Remember its breadth takes in all nations; are you ready to take them into your life and plan and labor for them? Its length stretches out into eternity, and along the way are disappointments, sorrow, sin, and death; are you ready to meet these? Its depth goes down, down, to the vilest, most loathsome sinner on earth; are you willing to stoop to such? But its height reaches up to the throne of God, where all is love, rest, and peace. These measurements you must follow if you are "filled with all the fullness of God."

The Quiet Hour.

Princess Coontfield.
Prayerfully.

Chester D. Salter.

1. Let me in the qui-et hour, Fa-ther, To thy mer-cy seat draw nigh; Let me
 2. Let me hear the in-ner voice, Fa-ther, That shall teach me how to pray; Let me
 3. For the sake of friend and foe, Fa-ther, Teach me how to un-der-stand The depths

CHORUS.

by thy great pow-er, Father, Raise my failing hopes on high. There's a still, small voice re-
 hear the ea-ger prompting, Father, That shall teach me what to say.
 of thy ten-der mercy, Father, The strength of thy guiding hand.

peat-ing, "God is love;" Thou a-lone can still the heart's wild beating, Father a-bove.

"MONEY VAINLY SPENT."

THE *American Israelite* talks of "the hundreds of millions" vainly spent in missions, and declares that no nation can be raised except by influences from within. This statement is refuted by the many thousands of Greeks and Romans, from princes down, who abandoned the idolatry and immorality of paganism under the influence of the early Jewish Christians. The Northern and Western races certainly have not been redeemed from heathenism and barbarism except by the missions from the South and East. The only living culture is that which comes from Greece, and the only living religion that which comes from Judea. All others have either died out, or have never really lived, or have long since stiffened into hopeless unprogressiveness. The *American Israelite* denies the promise made unto Abraham, but history is every day confirming it more fully.



from the field.

NOTABLE MEETINGS AT MIDNAPORE.

BLESSED RESULTS.

THE long-looked-forward-to Sunday-school Convention and our Yearly Meeting are both past, and the busy days of preparation before, those of enjoyment meanwhile, and the quietness afterward are all memories now. There is an All-India Sunday-school Union, made up of auxiliaries all over India, of which our Dr.

[E.T.B.]

Phillips was secretary at the time of his death. The Bengal and Orissa Unions united in holding this convention at Midnapore, which was rather an experiment, as the Bengal Union had never attempted such a thing outside Calcutta, and it was also rather an undertaking on the part of the Midnaporeans to find places for those attending. However, the schools were closed and schoolrooms utilized for bedrooms, the empty press building made into a temporary dwelling house, the Bible School building a hotel, together with rooms in the Christian community for overflow, while one generous Christian brother took five to his house and

entertained them. A reception committee was chosen from the C. E. Society, who, with badges, went to the train to meet the delegates and take them to their places, and we had a social reception the first evening at Deering Hall, in the Bible School building, where all the meetings were held during the two days following.

A good program had been prepared, which was well carried out—a model teachers' meeting, a model Sunday-school class, question box, speeches, music, etc.; but perhaps the most interesting and inspiring session was the rally of the Hindu Sunday-schools, one afternoon. The hall was cleared of chairs and benches, except a row next the wall all round, and mats were spread on the floor for the children to sit on. They came from all directions with banners and singing, brought by both Christian and Hindu teachers. When the nearly five hundred children were in, the grown-ups had to take their chances for seats or even for standing room. One school repeated Bible verses, another (of girls) sang a hymn very sweetly, they all repeated the Ten Commandments together and also John 3:16 and sang "There is a Happy Land," while a band from our own Christian Sunday school gave selections of music accompanied by their instruments, for which they had been practicing for weeks. There were two addresses by Bengali preachers beside, so it was not a short session and in such a crowd of children there are sure to be restless spirits, but they did remarkably well and some of them, at least, must have carried away impressions not soon to be forgotten, while for us it was an inspiring object lesson.

There were delegates and visitors from Calcutta, Cuttack, Berhampore, Magpore, Bankura, and Tamluk, beside our own missionaries and delegates coming a little sooner to our Y. M. which immediately followed. The convention closed Thursday evening with a lecture in English (all the other exercises had been in Bengali) by Rev. W. M. Forrest of the Calcutta Y. M. C. A. on the "Indestructibility and Ultimate Triumph of Truth," which was one of the most heartening utterances of all the meetings.

Friday morning the conventioners scattered and our Y. M. began and kept increasing in interest and power to the very last, one week later. The reports from the various departments showed ups and downs, with a preponderance of ups. The reports from the evangelistic department were most encouraging, telling of hundreds of rupees' worth of books sold, thousands of tracts distributed, and more than a score of baptisms from among the Hindus. Christian Endeavor Day was a red letter day, for we had with us Rev. C. E. Wilson of Serampore—a strong C. E. man and an exceptionally sweet singer—and before the day was over he had "stolen the hearts" of the people and enthused us all with a determination to make our C. E. societies the power they ought to be.

The last two days were given to Bible readings and more especial work on lines for rousing and deepening spiritual life, and a little meeting held at our pastor's house, just after the Y. M. was finished, proved we had been helped to lay hold of God's promises as never before, for a little band gathered there to carry out the instructions in Jas. 5 : 14, 15 and to claim the promises written there ; and a little girl, who had been suffering excruciatingly for weeks with inflammatory rheumatism, not able to move and scarcely able to be touched, was healed and has had no pain since ; sits up, feeds herself, and is gradually gaining strength, while her father, mother, and herself are very happy about it all.

Now that these meetings are over, the workers are already scattering to different outside fields for their cold season trips, and we hope, pray for, and expect large things.

L. C. COOMBS.

Midnapore, India, Nov. 27, 1902.

A VISIT TO RAGPUTANA.

THE long expected holidays came, at last, in August. As it is one of the sickly months in the Punjab, we were very glad to leave it and go for a change. After traveling for twenty-four hours we reached the border of Ragputana, and as it is a vast desert country for miles, from the train we saw nothing but heaps of elevated sand and bare hills. Again traveling for twenty-nine hours we reached Ashapur in Rajputana, where Mr. Bose's younger son works with the United Free Church of Scotland mission as assistant superintendent over six hundred orphan boys who were picked up from different places in Ragputana during the last famine. The railway station is three or four miles from Ashapur and, as we drove towards it, first, the house of the superintendent of the orphanage, built on a hill, came in sight, which reminded me of the text, "A city built on a hill can not be hid" ; then the boys' boarding-houses, which looked like barracks, and the house where we were to stop came in sight.

Ashapur means "a city of hope." The scenery is not good, the hills all around being almost bare, but the climate there at this season is delightful. On Sunday morning I found the church crowded with the boys of the orphanage, village Christians, and two English people, Mr. and Mrs. Robson, who are in charge of the orphanage. My pleasure was doubled on next Sunday to find fourteen of the boys added to the church by baptism.

One morning we visited the orphanage and found the boys busy according to their rules ; some studying with different teachers, while others were learning different industries which will be useful to them in future, such as weaving rugs, carpentry, tailoring, pottery, making shoes and iron articles, building houses,

carrying water, and some cooking. They learn these industries under thatched houses which are built in two rows opposite to each other.

On the coronation day we were invited to a wedding dinner at Nasirabad, three miles from Ashapur. We took this opportunity to call on the missionaries there, who knew Mr. Bose very well, and to visit the girls' orphanage under Miss Paterson. She is a loving woman and fit to be the mother of seven hundred motherless girls. We were welcomed by the ladies, and as Mr. Bose was well known to them we were permitted to go to the girls' compound. It was past five o'clock, perhaps their leisure hour, so we found them very happy and amusing themselves in different ways. They have large two-storied buildings. The lower rooms are used for classes, flour mills, spinning cotton, kitchen, etc., and the upper rooms are as dormitories. We went to every part of the rooms and were surprised to find them as neat and clean as could be. The girls' hair and clothes which they had on were clean, too. Next day was the communion Sunday, and we were invited by the ladies to join them in their service. As Mr. Bose's son had conveyance, we were able to go there. We found the church crowded, the two wings being occupied by the girls of the orphanage, who sat on the floor. The Rev. W. Rob preached on the text, "If ye love me, keep my commandments." John 14: 15.

Spending three weeks at Ashapur we returned to Dinga. On the way, we broke our journey at Ajmeer and Jaipur to see the places. The former is the capital of British district in Rajputana. It is situated in a valley, and the surrounding hills, though rocky, are very picturesque and beautiful. The summit of one of them is Taragurh, 1,000 feet above the valley, where the missionaries of the place occasionally go for a change. It contains several mosques and temples of a very massive style of architecture.

Jaipur is the capital of a native state of the same name. The day we arrived there was the anniversary of the raja's birthday; in consequence, several guns were fired. It was raining, still we managed to make the best of it. As Mr. Bose knew the missionaries of this place, we called on them first, both ladies and gentlemen, and were very hospitably received and entertained with tea. Then we went to the Ram-Newas Garden, saw zoölogical collection, fern house, museum, and went to the very top of it to have a view of the city, through which we drove afterwards. It has a beautiful scenery and is one of the most beautiful and interesting cities in India, and is entirely surrounded by a wall masonry with lofty towers and well protected gateways. The garden, which is surrounded by a high, embattled wall, is very beautiful, being full of fountains, cypresses, palms, and flowering shrubs.

RACHEL BOSE.

Dinga, Punjab, India.

TREASURER'S NOTES.

I WISH you all a *Happy New Year*—the kind of happiness that comes from *knowing* our "life is hid with Christ in God," and so "all things are possible."

I hope many have read, with real interest, Miss H. Phillips's article in the *MISSIONARY HELPER* for January, on the kindergarten hall. I am sure nothing would delight her more than to go back to India with money enough in hand to build the hall. Her practical interest in this work is shown by the fact that she has collected of "friends outside the denomination," and used of her tithe, \$100, which she now has in hand for the kindergarten hall at Balasore; this, with other pledges, amounts to about \$152. Is this not an inspiration to Rhode Island to take the lead and furnish the balance of \$1200, needed for the building, before Sept. 1, 1903? If so, I am sure the Free Baptist Woman's Missionary Society will be glad to name the hall for Rhode Island. If not done by that time, some other plan must be devised for interesting other parts of our denomination. But I look hopefully to "Little Rhody," for it took the initiative in starting the kindergarten work in India, and it will see the fittingness of seizing this opportunity to put it on a solid foundation. The need demands haste, particularly if we succeed in opening a training school for teachers.

I have recently received from Miss Barnes a carefully prepared list of children in Sinclair Orphanage, and by whom supported. There are fifty children in the Orphanage, and most of them are supported. There seems to be some questioning about what we charge for the yearly support of a child—\$25—it being more than is charged in some other places. There are two reasons for this. One is, we include more for support than do some others. Twenty-five dollars includes clothing, food, yearly and special repairs of building, day school, etc.; indeed, everything that has to do with Sinclair Orphanage that is not otherwise provided. Mrs. Smith fixed this price, and we have always found those who are willing to pay it. Such may always be assured that if the actual expense is less, the balance goes into general missionary work, and so serves the cause just as well. The other reason is that it costs more to run an orphanage in Balasore than in some other places. Of this Miss Barnes says: "I found, in my recent trip up country, that living is considerably cheaper there. I staid for two weeks with a friend who has an orphanage, and we compared expenses. I speak of this matter because, without the knowledge of the home board, a few children were, some time ago, assigned at \$15 a year. Miss Barnes says of this sum, it pays for "food and a *little* more."

The quarter ending Nov. 30, which I was not able to report in January notes, made a very favorable showing. The remittance from Michigan, by its faithful treasurer, was larger than usual at this season of the year, and everybody

in New Hampshire will be glad to know that all, save fifty cents, of the November contributions were sent to its treasurer, Mrs. Ethel E. Demeritt, 35 Lexington Street, Dover, N. H. Just before Thanksgiving I received \$50 from Mrs. Blauvelt of Nova Scotia for herself and a friend, and a little later \$25 from "daughters of a beloved mother" who yearly pay the salary of a teacher which their mother supported for many years. The contribution of \$25, from the auxiliary in Minneapolis, was very welcome, as it came at a time in December when it seemed that everybody had forgotten us! Another long waiting and a good remittance came from Iowa. Uniontown, Ill., has sent membership fees for 1902-03, Madelia, Minn., the balance of its pledge for 1902, and a friend in New Hampshire \$5, saying, "Please write me, when straightened, for help, and I will respond if I can." And so, in the closing days of the old year, the messages of loving interest in the F. B. W. M. S. came from widely separated territory—not separated in fact, for are we not all one in our service for others?

We are glad to welcome to the Roll of Honor the Junior C. E. of Summit, Kansas, and for the "Pearl Seekers" in Hampton, N. H., to pay for two shares, and so retain their place in the Roll. Mrs. Gordon of Campbell Hill, Ill., says: "Our juniors are very proud that they head the list on the Roll of Honor." They have held the place from the beginning. The Cradle Roll in Auburn, Me., has recently sent its annual contribution for missions, and the one in Biddeford sends, with its remittance, a pleasant account of its reception. The Sunday school at Eustis Center remits for a share in Miss Barnes's salary, from a collection taken at the close of a missionary concert on a Sunday afternoon; the exercises were taken from the MISSIONARY HELPER. It is gratifying to learn from Miss Tuck that a Cradle Roll has been formed in Danville, N. H. She says her little nephew "shrieks with delight when he hears the penny strike the others as he drops it."

This is my only opportunity of appealing for this quarter, as it closes with Feb. 28. I want to gently remind you that this is the hardest quarter of the year, as the receipts are smallest; money has come very slowly during December. Is this not enough to say to the friends of the society, and to auxiliaries? I hope treasurers of Quarterly Meeting, Conference, and Association Woman's Missionary Societies will write, *at once*, to the treasurers of their several auxiliaries, asking them to make as large a remittance as possible, of dues and special contributions, by Feb. 24, so that the money can be sent to State treasurers by Feb. 27, and then the State treasurer can make a remittance to me promptly at the close of the month. Let no one forget that February has only twenty-eight days, and, with the thermometer at zero, money is just as much needed as in warmer weather! Besides, it helps in making one comfortable in mind and so in body!

Ocean Park, Me., Jan. 1, '03. J. E. LAURA A. DEMERITE, *Treas.*

HOW THE "MISSIONARY HELPER" SUBSCRIPTION LIST HAS BEEN INCREASED IN MAINE.

BY MRS. JENNIE GREENLEAF.

I HAVE been asked to write this article for a twofold purpose, I suspect : first, to tell how we have increased the circulation of our magazine ; second, to incite others to go and do likewise.

It was with high hopes and great expectations that I accepted the position as State agent in '96. Since then I have tried to do my duty, and have succeeded only partially in accomplishing desired results. I was positive that among five or six thousand Free Baptist sisters, one thousand subscribers to the *HELPER* would be easily procured, simply for the asking ; but found to my amazement that such was not the case. We concluded if we were to make an increase, it must be done by thorough, systematic, persistent, energetic, and concerted push and pull.

Our work was divided into district, Q. M., conference, and local agents, with a State agent to have general oversight. At the last annual meeting, to save repetition of reports, etc., it was decided to do away with the district agents, with one exception, that of Houlton. The duty of the district agents is to appoint agents in each Q. M. or conference, and these agents, in turn, to see that there are agents in every church where there are auxiliaries. In conjunction with this plans were laid at the annual meeting a year ago, advising Q. M.'s and conferences to appoint some sister to act as agent, where no auxiliary existed ; also copies of the March and April *HELPERS* were to be sent to each Q. M. and conference secretary for the use of these agents. Sometimes a sister is procured among the C. E.'s, somebody interested and willing to do the work. We have learned that there is little use in asking one to solicit subscribers who hasn't heart in the work ; not only because, ten to one, she will refuse, but such a one is not successful. It requires genuine interest and a certain amount of enthusiasm, and that combination means work and success. The local agents are instructed to canvass the church and society, just the same as they would do for any other publication, and when that is done in every church, there will be a greater increase than we have yet seen.

We do not want our agents to wait till they see Sister So-and-So, but go and see the sister in her home, make a friendly call, and lead the conversation to the object of the call. Explain the magazine, its worth, and the use it will be to her and her family. Tell her the magazine needs her help and support, and, as a Free Baptist, she should be loyal to the denominational publications. We don't confine our work to the members of the auxiliary or church, but often solicit among those we know have no interest in missions. Get their ear and tell them

how little it costs, but how great the help of that little. Get their subscription, if possible, if not for themselves for somebody who wants it and can't afford to take it. We sometimes ask men to subscribe for wife or mother. Sometimes the agent will offer to take in payment something besides money, something she would have to buy, which makes it easier, and in that way secures a subscriber.

Above all, don't get discouraged. The successful agent will collect all dues and let nobody get in arrears. Be just as anxious to do this as to get new subscribers, for when a subscriber is three years behind, her name is dropped from the list. A wife of one of our ministers decided she would do something to swell the list in her own parish, and devoted two days of valuable time in canvassing, and obtained fifteen new subscribers.

We use the *HELPER* in our mission concerts, in our auxiliary meetings, thank-offering service, and speak of it whenever we can. We lend it, with marked articles, to be read; sometimes a letter from our own dear Miss Coombs, and sometimes something from our good sister Ramsey. Through these columns we get acquainted with the missionaries we support in India, and that often convinces one of the worth of the magazine. If all else fail, we speak of the deficit. That sometimes prevails and a subscriber gained "to help out," while we are hoping it is the first step toward genuine interest in the cause which it represents.

I have spoken of many of the ways and means by which the *HELPER* list has been increased. Doubtless there are effective ways unknown to me. We must always remember, while we strive to get new subscribers, to keep the old ones and collect yearly all dues, for there are only a few—God bless them!—who will voluntarily bring to the agent the money for a subscription. I find an interested, energetic, wide-awake, agreeable, tactful agent will get the subscribers. Don't appoint somebody as agent simply because she is willing to be appointed. Get some sister who loves the magazine and who thoroughly believes in mission work, at home and abroad, and who is willing to spend time to canvass. I would be very glad to hear of the methods used by other agents, and wouldn't it be a good thing to have, in the *HELPER*, an exchange of ideas and manner of work along this line? If only some sister gets a ray of light, or a bit of help, from what I have written, it will repay for the great "cross" it has been to me to write it.

North Berwick, Me.

"How deeply rooted must unbelief be in our hearts when we are surprised to find our prayers answered, instead of feeling sure they will be so, if they are only offered up in faith, and are in accord with the will of God."

It is at our own will whether we see in the despoised stream the refuse of the street, or, looking deep enough, the image of the sky.—*Ruskin.*

Helps for Monthly Meetings.

TOPICS FOR 1903.

January—An Outline Study of India :	
February—Prayer and Praise.	1. The Dim Centuries.
March—	2. India's Invaders.
April—Home Missions.	
May—Thank-Offering.	
June—	3. The Oft-Conquered People.
July—	4. The Invasion of Love.
August—Outing. Summer Sunshine Work.	
September—	5. A Century of Work for Women.
October—Roll-call and Membership Meeting.	
November—Light upon Our Literature. (Denominational Publications, etc.)	
December—	6. Forces of Darkness and Forces of Light.

MARCH.—INDIA'S INVADERS.

THE second chapter on "Lux Christi" gives an account of the various phases of the national life of India, from the Persian invasion in the year 508 B. C. to the work of the present viceroy, Lord Curzon, whose wife was the beautiful Chicago woman, Miss Mary Leiter.

Suggestive Program.

Singing. Prayer.

Current missionary events in our own field. (See HELPER, *Star, Free Baptist.*)

Scripture lesson, The work of Christ. Luke 1 : 68-79.

Reading (a lesson in contrast), "The Last Word of Islam to Europe."
"Lux Christi," page 80.

Roll-call, Respond with sentence quotations from the Koran, or with selections from the closing pages of "Lux Christi," Chap. II.

Brief papers on :—

The Origin and Character of Mohammedanism.

The Mohammedan Invasion of India and its Results.

Comparison of Hinduism, Buddhism, and Mohammedanism.

Quiz : Taking in the Rule of the Moguls, or Mughals ; the Beginnings of European Power in India ; and the East India Company and its Policy. A class could be formed of ladies previously notified of the lesson, but without assignation of questions.

Paper, The Munity and its Results.

Reading, Description of Madras by G. W. Stevens. "Lux Christi," pages 75 and 76.

Reading, Julian Hawthorne's Opinion of Mission Work.

Reading, Mohammedan Inscription. "Lux Christi," page 82.

A blackboard with dates and events will help to fix this lesson in the mind.

The Missionary Helper Branch of the International Sunshine Society.

Have you had a kindness shown?

Pass it on.

'Twas not given for you alone—

Pass it on.

Let it travel down the years,

Let it wipe another's tears,

Till in heaven the deed appears,

Pass it on.

ALL letters, packages, or inquiries concerning this page, or Sunshine work, should be addressed to Mrs. Rivington D. Lord, 232 Keap Street, Brooklyn, N. Y., president of this branch.

Through the kindness of many of the I. S. S. members, much sunshine has been shed abroad during the past month, as the following reports will show.

Mrs. Asenath P. Wentworth sent a package which contained four children's skirts, stockings, two pairs knit slippers, handkerchief, and silk pieces.

Another package of useful articles came from Mrs. M. A. Preston, two fascinators, two silk bags, work box, and crocheted silk mat; also twenty-five cents in stamps to help distribute the same.

Gladys Snow, one of our active junior members, sent in the following sunshine, two hand-made scrap-books, handkerchief case, and school-bag.

Miss Ida M. Hastings gave a plush coat which was greatly appreciated by one of our members.

Sunny rays are coming to us constantly from Mrs. Geo. H. Hamlen of India.

Mrs. E. L. Ashton, an invalid member, is passing on sunshine again this year by giving fifty cents for a year's subscription for the HELPER.

Miss Pearl E. Judd is sending out many helpful papers and cards as good-cheer dues.

Mrs. W. L. Dow gives as dues for self and our little sunshine baby, Ruth E. Winslade, a pretty needle-book and twenty-five cents.

Mrs. Clara A. Ricker has assisted in our branch work by sending sunshine gifts to six of our members.

Mrs. Mary P. Parker gave a number of beautiful cards and stamps for mailing.

A package of Easter cards has been received without the name of sender.

Mrs. A. L. Russell, who is constantly doing good-cheer acts, has remembered us with a lovely calendar.

Miss Eva F. Buker has given a warm winter jacket.

The following members have kindly given money to help in our branch work:—

Mrs. Lucy A. Hill of California, one dollar, "to use in the sunshine work."

Miss Tillie M. Marr of Massachusetts, one dollar "for I. S. S. needs."

Two of our junior members, Edna and Doris Folsom of Maine, have each given twenty-five cents "to cheer others."

Mrs. A. W. Shackford of New Hampshire, sixteen cents in stamps.

Mrs. Harriet Jenkins of Brooklyn, ten cents "for postage."

Mrs. L. B. Carey of Massachusetts, twenty cents "for postage."

Miss Annie L. Brooks of Maine, ten cents "to send sunshine to others."

Mrs. Elizabeth Hayes Cox of New York, ten cents "for the work."

Mrs. R. F. Moulton of Maine, twenty cents "for postage."

New members enrolled are Mrs. W. C. Powers, Box 210, Lyndonville, Vt., an invalid confined to a wheel chair. Mrs. J. B. Jordan of Saco, Me., initiation dues, package of cards, and twenty-five cents for mailing the same. Mrs. O. A. Smith of Marshland, Pa., dues, two poems, and twenty cents, ten for postage and ten for society pin. Mrs. David Crichton sends in the names of two friends for enrollment, Mrs. Olive Morse and Miss Annie Adams. Mrs. Elizabeth Liebhart also sends in the name of Mrs. M. E. Howald.

Practical Christian Living.

"Christianity is not a voice in the wilderness, but a life in the world. It is not an idea in the air, but feet on the ground going God's way."

Our Quiet Hour: 10 A. M.

THE STILL HOUR.

HE who hath made thee nigh
Will draw thee nearer still;
He who hath given the first supply
Will satisfy and fill,
He who hath given thee grace

Yet more and more will send;
He who hath set thee in the race
Will spend thee to the end.
He loveth always, faileth never;
So rest on Him, to-day, forever!

—Havergal.

In this busy world, when life's cares are ready to crowd out mental and spiritual endeavor, it is sweet to hear, "Come unto me, all ye that are heavy-laden," and "Cast thy burden upon the Lord." When the wicked flourish and doubt suggests giving up the battle, it is inspiring to remember that the Lord reigneth, and that our weapons are not carnal but mighty through God to the pulling down the strongholds of evil. He is the only source of power and they that wait on him renew their strength.

The time taken to oil the engine and to examine its various parts is not lost, and the time a Christian takes for prayer and meditation adds to life's value by giving a clear head, a peaceful mind, a steady purpose, a loving heart, and a pentecostal blessing. Luther said he had so much to do that he could not get along without three hours a day of praying. Some one wisely says, "Not more theology but more kneeology is the need of the Christian world to-day."

As an oasis in the desert, as a gem in a common setting, so in the "ceaseless round of daily toil" is the time given to prayer and meditation. In meditation we should dwell more upon God's righteousness than upon our unrighteousness. We should study, not how to receive commendation of men, but how to show ourselves approved unto God. As thoughts mold character, and as character measures attainment and accomplishment, the following advice from Saint Paul might well be memorized, often repeated, and daily followed: "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

While with trembling joy we cross the threshold of another year, and with hopefulness look forward to its conquests, let us remember we are not to be anxious for the morrow, but are to seek help and blessings "just for to-day."

THERA B. TRUE.

Words from Home Workers.

VERMONT.—With February ends half of our year as a W. M. S. of the Vermont Y. M. Is it too much to hope and pray for, and to ask of you, that half of the \$400, Dr. Shirley Smith's salary, shall have been paid and sent to me by Feb. 26? I have received \$70.03 since the first of September. Will not each one do her part? Should not we meet this our promise, the same as we would any other debt we have promised to pay? One church has paid its apportionment, but some haven't paid anything; will you not try to send me half of your apportionment?

ANNA A. CUMMINGS.

Montpelier, Vt., Jan. 1, 1903.

MAINE.—The December meeting of the Saco auxiliary was one of unusual interest. Although the weather was very unfavorable, between thirty and forty ladies were present. The lesson for the afternoon was a review of the year's study of missions with map, and short papers by two of the ladies—subjects, David Brainerd and Henry Martyn. This was the annual meeting, and officers were elected for the coming year. Reports showed amount of money raised \$59.25. Box sent to Storer College valued at \$17.40. Number of garments distributed in home work 288. The president received the new officers with kind greetings, and expressed thanks for helpful workers during the past year. This was gentleman's night, and a goodly number were present at 6.30 to assist the ladies in disposing of an excellent and bountiful supper. A very attractive program of music and recitations was carried out in the evening. Mrs. Crossman, in behalf of the auxiliary, invited the gentlemen to become honorary members, and several responded by paying the membership fee of one dollar.

BELLE G. PRESCOTT.

IOWA.—The December HELPER is at hand and I note with sadness that a mistake has been made in reporting Iowa. May I have space to add to that report what I am able? I can only give account of the money received by me as State treasurer. The Black Hawk and Buchanan Q. M. sent, in addition to what was reported, \$1.78 for Miss Moody. The Wapsipinicon Q. M. contributed \$4 for Miss Scott and \$9.94 for Miss Moody. The Van Buren Q. M. \$10 for Miss Scott, and \$7.26 for Miss Moody. The Little Sioux Valley Q. M., Miss M. J. Thompson, Spencer, treasurer, sent \$34.25 to me direct, and by receipts \$33.65. Total \$67.90. Cedar Valley Q. M., Mrs. Emma Mack secretary and treasurer. Auxiliaries 3, members 57, HELPERS taken 12, money raised \$76.90. We had a very interesting meeting in connection with the Y. M., considering it was held at one side and many of the workers not present. Sister Oxrieder was

with us, and gave a very interesting account of their call to the foreign field. We regret the report was not sent in. Neither the old nor the new secretary was in attendance. We are hoping this year to do better work than in the past. As State officers we feel like emphasizing the seventh resolution on page 365 of December HELPER, in regard to "reporting contributions and work." Iowa sends holiday greetings, and wishes all a Happy New Year in the Master's service. If there is any one who wants to help the Iowa W. M. S., please send contributions to me and I will send as directed. I see our appropriation is \$400 to be raised in Iowa. Sisters, shall we not try to reach the mark? We have two new Q. M.'s to help since Miss Moody has been with us, and two others over paid their apportionments last year. If each one would raise a little more than previously given, we could do it nicely. Will *you* help us? If any questions come up which you do not understand, write any of the State officers, or all of us, and we will be glad to help you, or to receive suggestions about the advancement of our loved work.

(MRS.) EMMA D. MACK, *Treas.*

Orchard, Iowa.

HOW THEY KEPT RALLY DAY.

(COMPILED BY MRS. GEORGE.)

Providence, R. I.—At the Rally of the Roger Williams' Little Light Bearers, there was a good attendance of the mothers and friends and thirty-five children, twenty-two of whom were members. We had a short entertainment by the children, consisting of speaking and singing, and Mrs. Andrews spoke a few words to them and showed pictures of the children, Ana, Bijou, and Jennie, who are supported by the Little Light Bearers. After the entertainment the members and their little friends sat down to light refreshments (served at small tables) consisting of bread and butter sandwiches, several kinds of crackers, peppermints, and milk. At the same time the mothers and older people were served with cakes and lemonade. We received \$8.32 from mite-boxes and collection. We have a membership of about thirty-five. Five were graduated, and we have three new members. [Signed] Minnie M. Williams.

North Berwick, Me.—We had a charming reception (Rally Day). All children under twelve were invited, also mothers with babies, and all interested. We served chocolate, wafers, and crackers. We had a little entertainment, recitations, and music on violin and piano by two children, about twelve. The children did look so pretty. We have quite a Roll—thirteen in all. [Signed] Jennie M. Greenleaf, C. R. secretary.

Island Falls, Me.—The weather was perfect on the day of our Rally, and at the appointed time babies and mammas began to arrive. Our pastor and wife

and Sunday-school superintendent and wife were present. After a pleasant half-hour, all united in singing "Jewels," after which Mrs. Curtis gave a short talk on the Cradle Roll, and Mr. Curtis offered prayer. After a program had been given by the older members of the Roll, simple refreshments were served, consisting of milk, cakes, etc. Each member had a bouquet of white sweet peas to carry home. The Rally was held at the home of the superintendent. The Roll has nearly doubled in the past year, and now numbers about thirty. Missionary literature was distributed, and I feel sure a yearly Rally is very helpful. [Signed] (Mrs.) M. G. Estes, C. R. superintendent.

Oakland City, Ind.—The Woman's Missionary Society of the General Baptist church in this place held its annual Cradle Roll meeting at the residence of Mrs. W. M. Cockrum. The day was lovely and most of the children belonging to the Roll were present. An excellent program was rendered by the Sunshine Mission Band. After the exercises, refreshments were furnished by the ladies. Three new members were added to the Cradle Roll list—Dorothy Cockrum, aged five months, Mazo Dearing, five weeks, and Marjorie Cockrum, three weeks. We trust that all these children may become personally interested in sending the blessed Gospel to those "who sit in the shadow of death." Twelve names are now on our list. As a society we feel that this was one of the best meetings of the year. [Signed] Mrs. May Dearing, Mrs. Grace Cockrum, C. R. committee.

STATE CRADLE ROLL SUPERINTENDENT.

Maine.—Mrs. Jennie M. Randlett, Pittsfield.
 New Hampshire.—Mrs. Ella M. Foss, Pittsfield.
 Vermont.—Mrs. R. L. Duston, St. Johnsbury.
 Massachusetts.—Mrs. F. G. Bassett, Lowell, 183 Mt. Hope Street.
 Rhode Island.—Mrs. Annabelle Hall, Providence, 117 Stewart Street.
 Michigan.—Mrs. Dilla A. Cole, Hillsdale.
 Minnesota.—Mrs. R. H. Smith, Delevan.
 Iowa.—Mrs. J. H. Miles, Tripoli.
 Kansas.—Mrs. N. L. Abbey, Jamestown.
 Nova Scotia.—Mrs. G. M. Wilson, Pubnico Head.
 India.—Dr. Shirley Smith.

THE energy of disappointment and despair produced by limitation and defect, the energy of sorrow for our dead, of hopeless passion and of ruinous loss, the energy of noble shame for good things left undone and ill things done—all this can be transmuted into energy and use and good and helpful holiness.—*Chadwick.*

CRADLE ROLL LIST.

(Rolls that have paid since Jan. 1, 1902.)

Maine.—Auburn, Bowdoinham, Biddeford, Bath (North St.), Brunswick, Cape Elizabeth, Charleston, Chester, Dover and Foxcroft, Easton, Pine Tree, East Franklin, Fort Fairfield, Houlton, Kittery Point, Lisbon, Madison, Medford, North Berwick, Pittsfield, Portland, Steep Falls, South Jefferson, Topsham, West Falmouth.—25.

New Hampshire.—Alton, Belmont (2d church), Canterbury, Dover (Washington St.), Epsom, Farmington, Gonic, Loudon Center, Laconia, Meredith, New Durham, Northwood Ridge, Pittsfield, Somersworth, Warren.—15.

Massachusetts.—Lowell (Chemsford St.), Lowell (Paige St.).—2.

Rhode Island.—Carolina, Pawtucket, Providence (Roger Williams).—3.

Indiana.—Oakland City.—1.

Iowa.—Aurora.—1.

Minnesota.—Winona.—1.

Kansas.—Haddam (Hickory Grove), Summit.—2.

Nova Scotia.—Chegoggin, Pubnico Head.—2.

ADVANCED LIGHT BEARERS.

New Hampshire.—Somersworth.—1.

In Memoriam.

WE have the promises of God, as thick as daisies in summer meadows, that death, which men most fear, shall be to us the most blessed of experiences, if we trust in him. Death is unclaspings, joy breaking out in the desert; the heart comes to its blossoming time! Do we call it dying when the bud bursts into flower?—*H. W. Beecher.*

Mrs. Fanny Davis Chellis, South Parsonsfield, Me., Sept. 29, 1902.

Mrs. Sadie Bridges Carver, Fort Fairfield, Me., Oct. 5, 1902.

Mrs. Mrs. Marie Vaughan Lothrop, Pittsfield, Me., Oct. 15, 1902.

Mrs. Mary LaVoy, Winona, Minn., Dec. 17, 1902.

“THE more goodness a soul has the more it wants. The best Christian always hungers and thirsts after righteousness more than the worst sinner can. No soul satisfied with the goodness it has is really good at all.”

MILLIONS of Hindus live, marry, and rear families on an income which rarely exceeds half a dollar of our money a week. They never eat meat and need hardly any clothing.—*Religious Intelligencer.*

Our Juniors.

SOMEBODY did a golden deed ;
Somebody proved a friend in need ;
Somebody sang a beautiful song ;
Somebody smiled the whole day long ;
Somebody thought, " 'Tis sweet to live ;"
Somebody said, " I'm glad to give ; "
Somebody fought a valiant fight ;
Somebody lived to shield the right.
Was that somebody you?—*Selected.*

FOUR AND TWENTY BLACKBIRDS.

" AUNT MARY, I do wish you would suggest something for a missionary meeting for our Junior League. I try to have one the first Saturday afternoon in each month, but I've had six now, and it seems as if I were wholly out of ideas."

" Tell me what you have tried, Cora," said the elder lady, smiling.

" Well, once I had a Japanese tea. I decorated the room with all the Japanese things I had or could borrow, made myself a costume, and told each child to bring a teacup—a Japanese one, if possible. Then I gave them a drink of hot cocoa (it was a cold winter day), and told them all I could find out about Japan and our mission work. They were so interested that they kept bringing me pennies of their own accord 'for Japan' for a month after. That was my best meeting. I had one on South America, because some of the children knew Miss M., the missionary ; and one on China, when I had an idol to show them, and told them about the Chinese Sunday school I visited in Washington. The other three were home missionary meetings. It was easy to arrange a good one about Alaska. We had one about the schools for colored children, and such an interesting one about our far Western work. After that day the children brought in books and papers and clothes until we sent a box to Kansas ; but now I scarcely know what to do."

" You haven't had India at all," said Aunt Mary thoughtfully. " I wonder if they wouldn't enjoy a blackbird pie."

" A blackbird pie, auntie? "

" Yes. Do you know your Mother Goose's

" ' Sing a song of sixpence, a pocket full of rye,
Four and twenty blackbirds baked in a pie? '

and

“ ‘ When the pie was opened the birds began to sing,
Wasn't that a dainty dish to set before the king? ’ ”

finished Cora, laughing.

“ That is right,” said her aunt, “ and it really was a dainty dish that I made for my mission band last winter. It was only the refreshments of my meeting—a more serious part came before. I made a large map of India on a piece of white cloth, putting marks where our mission stations are. I had as many gilt paper stars as there were stations, and I let the children take turns in pinning one on over each mark. They enjoyed this very much. I asked them why I used stars, really meaning that light had come to those places ; but one little girl answered, ‘ Because the Star of Bethlehem shines there. ’ Well, after that I talked to them awhile, and told as much as seemed best about the horrors of the famine and the sad heathen customs of India ; but just as the little faces began to grow too serious I brought out my blackbird pie to finish the afternoon.

“ I had taken a common earthenware pie plate and cut by it a circle of brown wrapping-paper, a half-inch or more larger than the plate. All over the center of this paper I cut with a knife little slits an inch long, irregularly, yet parallel to one another, and twenty-four in number. Then I pasted the paper over the pie plate, much as one would put on a real top crust, only I made the paper come well over the edge of the plate. I took some brown water-color paint (a cheap cake from the children's box) and made brown splashes here and there around the edges and over the middle until a little way off it looked almost like a pie.

“ Now the blackbirds ! I cut twenty-four slips of paper, nearly an inch wide, of varying lengths. One end of each I cut into the shape of a bird's head with a bill. This head part I blackened over with ink on both sides, save a little spot for an eye. On the white part of each slip I printed plainly some short fact about India, its people, or our mission work. I bent the slips so the little black heads stood up at right angles ; then as soon as I slipped the printed parts into the slits in my crust, there was my blackbird pie all ready, and you can hardly think how queer it looked to see those four and twenty bird heads peeping out of the pie.

“ At the meeting I let each child pull out a bird till all were gone. Then they read aloud the facts, we took our offering, and the meeting was done ; but the children saved their little birds, and often I was astonished to find how much they remembered about India.”

Cora breathed a long sigh of relief and said : “ Aunt, you are always such a help to me ! I am going to the kitchen this very minute for a pie plate.”—*Grace M. Austin, in Zion's Herald.*

Contributions.

F. B. WOMAN'S MISSIONARY SOCIETY.

Receipts for December, 1902.

MAINE.

Anson Q. M. coll.	\$4.50
Aroostook Q. M. coll.	5.00
Augusta aux. for Miss Coombs	5.00
Bowdoinham aux. Miss Coombs	4.00
Bowdoin aux. silver offering for MISSIONARY HELPER . . . . .	.25
Bowdoinham aux. C. R. . . . .	.50
Chesterville Union S. S. one share Miss Barnes's salary	4.00
E. Bowdoin aux.	2.50
Ellsworth Q. M. aux. for "Carrie"	3.00
Ft. Fairfield aux. for Miss Coombs	5.00
Lewiston Main St. aux. for Miss Coombs	10.00
Lewiston Pine St. aux. dues	1.00
Litchfield Plains Miss O. Smith silver offering for MISSIONARY HELPER . . . . .	.50
Madison aux. for Poma	6.25
Mapleton aux. for Paras Das	13.00
Medford C. R. . . . .	.15
Milo W. M. S. for support native teacher	6.25
New Portland aux. 1st church . . . . .	.25
New Portland aux. 2d church . . . . .	.50
Oakland Mrs. Helen S. Sawtelle T. O.	2.75
Oakland Mrs. Abigail James T. O. . . . .	.25
Ocean Park "Toilers by the Sea" silver offering for MISSIONARY HELPER	1.00
Sabbath Miss Ambach for T. O. . . . .	.50
So. Jefferson C. R. Harold G. Clark . . . . .	.25

NEW HAMPSHIRE.

Belmont 2d church C. R.	1.82
Bristol aux. adopted child	6.25
Center Sandwich aux. 1-2 Miss Butts 1-2 Ind. Dept. Storer College	5.75
Dover Washington St. Hill H. and F. M. Soc. by L. A. D. for Christmas offering	5.00
Hampton Pearl Seekers for Miss Barnes	8.00
New Hampton aux.	6.00
Wolfboro Mrs. Mary F. Evans for F. M.	1.00
A friend	5.00

VERMONT.

E. Randolph for Dr. Smith	5.00
Hardwick for Dr. Smith	5.00
W. Corinth F. B. church Dr. Smith	5.00

MASSACHUSETTS.

Chelsea Abbie V. Winkley for F. M.	2.00
Lowell Chelmsford St. ch. for native teacher	6.25
Somerville juniors for Miss Barnes	1.00

OHIO.

Marion F. B. ch. for Miss Barnes	1.01
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CORRECTION.—The credit of \$20 to Mrs. J. W. Smith of Park St. church, Providence, R. I., in November receipts should have been for Widows' Home.

ILLINOIS.

Uniontown F. B. W. M. S. dues	\$10.00
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MICHIGAN.

Algansee Aid. Soc. on \$100 Miss Moody's sal.	2.00
Durand Wm. Davis for F. M.50
Durand Mrs. S. H. Davis for F. M.	1.00
Kingston Junior A. C. F. for E. Barnes	4.00
Oakland Q. M. for \$100 Miss Moody's salary	4.36
Mrs. Van Wert for \$100 Miss Moody's salary	1.00
Van Wert Rev. B. F. Brown for Miss Barnes	2.50

WISCONSIN.

Madelia F. B. ch. W. M. S.	15.00
Minneapolis "daughters of a beloved mother" for teacher with Miss Coombs	25.00
Minneapolis W. M. S. for F. M.	25.00
Winnebago Q. M. for Storer College	4.65
Winona Q. M. W. M. S. for F. M.	5.50

IOWA.

Aurora aux. for Miss Scott	2.85
Cedar Valley Q. M. for Miss Scott	5.00
Central City aux. for Miss Scott	5.00
Delaware and Clayton Q. M. Miss Scott	2.00
Farmington aux. for Miss Scott	4.75
Hillsboro aux. for Miss Scott	5.00
Lamont aux. for Miss Scott	3.10
Lamont Jennie Whitney for Miss Scott . . . . .	.15
Lincoln aux. for Miss Scott	7.00
Little Cedar aux. for Miss Scott	5.00
Mt. Zion aux. for Miss Scott . . . . .	.75
Orchard Miss Katie Smith for Miss Scott	1.00
Orchard Miss Katie Smith for Miss Moody . . . . .	.50
Six Mile Grove aux. for Miss Scott	2.25
Utica Mrs. Henry Worner Miss Scott	1.00
Wapsipinicon Q. M. Miss Scott	2.00

KANSAS.

Summit ch. S. S. C. R. . . . .	.70
Summit ch. S. S. C. R. Helen E. Thompson . . . . .	.15
Summit ch. S. S. C. R. Cecil R. Goodell . . . . .	.15
Summit ch. Junior C. E. for Miss Barnes	8.00

MISCELLANEOUS.

Income Curtis Fund for Inc. Fund	25.00
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Total \$322.34

LAURA A. DEMERITTE, *Treas.*

Ocean Park, Me.

per EDVTH R. PORTER, *Asst. Treas.*

FORM OF BEQUEST.

I GIVE and bequeath the sum of ——— to the Free Baptist Woman's Missionary Society, a corporation of the state of Maine.

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